

Apollinaria: 2

OR, A

Second Volume

Of The ACCURATE

Intelligencer

CONTAINING

ANSWERS

To a Number of Curious

LETTERS

Never before Published.

-----*Amant Majora Camœnæ.*

By Henry Cross-grove.

NORWICH: Printed in the Year 1708.

The PROEM.

ALL-searching REASON let thy sacred Rays
Influence my Pen, direct me how to write:
Oh let not Fancy, or vile Custom steer
In frange Meanders my impartial Thoughts:
Teach me, Thou God, and in the gloomy Paths
Of unknown Causes yield thy sacred Light;
Let me not grovel in *Egyptian* Night:
Afford some Rays; for why alas!
Dimly we see,
Our Sight is short if unpossess'd of Thee.
Fondly they wander in bewilder'd Steps,
And base-contracted Vapours cloud their Eyes,
Whose Ignorance and Selfishness thy brighter Rays despise.
Let Darknes such pursue
And Dullness too,
Thou Counter-part of GOD,
Who here implore thy Aid, do Thou be.
Let what my suppliant Pen shall here impart,
Unfeigned flow from an unbiaſt Heart;
Oh may each Line
With sacred Truth, and thy as sacred Dictates shine!
Then may th' illit'rate Crew
Censure the Things they never knew;
Let them detract, condemn with all their Spight,
My Book shall scorn their Hands and I'll their Fury flight.

Hen. Cross-grove.

Apollinaria.

Volume II.

LETTER I.

Mr. Cross-grove,

YOU know I have been a frequent Intruder, and have been as often gratified by your Printing my uncouth Rhimes, and now a Rural Youth comes to You again, for I understand You design a Second Volume of your Accurate Intelligencer, which I hope will be speedily accomplished. I confess my rash Undertaking, in endeavouring according to my weak Talent (Grassus Minerva) to write by Way of Answer to that Paragon Muse. I may see my Folly in my Fall, alas 'tis too late, Phrygian Wisdom wont avail. Sir, You know Fools will be meddling, (especially Young ones) though it be to their own Detriment: If any thing pleads for me it must be my Tears, there being but small Difference in your Thespian Ladies (said) Age and mine. Indeed I am so far involv'd in presumptuous Arrrogance, that there is no Ground for any Hopes of Pardon; and I am so conscious of my Guilt, that I dare not ask it. But Mercy being the Darling Attribute of that God, whose Image this Virtuous Lady bears; this has prevented my Arrival at the horrid Gulph of Despair, and yields me some Consolation in this my almost desperate Estate. But to prevent my Condemnation also for Prolixity, I subscribe my self as I am, Sir, your Friend, (or at least would be so

R. B.

To the Colchester Young Lady: Occasion'd by
Her Paraphrase on Micah vi. ver. 6, 7.

Illustrious Nymph, your vain Enquiries You may cease;
For to proceed!

Mercy has found

Wherewith a justly anger'd God it appease.

'Tis true, there's not on verdant Carmel's fertile Brow

Wherewith this mighty Work accomplished may be;

The vast Dorilian Stores will nought avail we see:

No, nor indeed,

Will all the liquid Streams that in Meanders bound

The more spacious Round;

If these were fragrant Oyl, alas! 'twere vain we know.

Ah me!

Th' polluted Flood

Of a frail Mortal's Blood

The Dear Sire's Stains it ne'er can purge,

Or shield him from incens'd Heav'n's wrathful Verge.

But-----

Take you a Garment then of Tabor's cheerful White,

(Ah what than Innocence more bright!)

Transcending Phœbus golden Rays Refulgency;

With th' Sacrifice,

The purple Flood,

Of our kind Redeemer's sole Propitious Blood,

For all our Sins, were they Ten Millions more, this will suffice:

This snowy Robe,

Stain'd with the Sacred Lamb's Vermilion Dye,

'Twill then Atone for You, Rare Soul, and most Unworthy I.

This will us bring

To the Cælestial King,

Where for ever we may make our blest Abode,

With him that sits enthron'd in uncreated Light.

Hopeful

*Hopeful Lady, by your early Bloom,
Your own fair Sex and Age You far transcend;
And may a plentiful Autumn be your Doom,
In blue Æthereal Vales, where Chrystal Hills ascend,
Trees with immortal Verdure crown'd, with golden fruit that bend.
Madam, Your Ladiship's most Humble Admirer. R. B.*

ANSWER I.

Mr. R. B.

Notwithstanding I considered that several might read this, who never saw my first Volume, wherein that admirable Paraphrase of the said Colchester Lady was inserted, I concluded to publish here as well your Answer, as the two following Letters occasioned by the same; for I am well assured (though they may be in a manner lost to some) that they will not be a little acceptable to the Ingenious, especially the Sons of the Muses. I have another Reason that induc'd me to publish the said Three here together, namely, to show how much I am their Authors very Humble Servant in Things of this Nature, *Henry Cross-grove.*

LETTER II.

Mr. Cross-grove,

Having read in your First Volume of your Accurate Intelligencer that incomparable Poem on the Sixth Chapter of Micah, I have endeavoured to furnish You with Matter for a Second Edition, by sending with this Letter a plain Poem on the Thirty-first Chapter of Proverbs Verse 10, as follows:—

Happy that Man who can a Woman find
Adorn'd with Virtues; piously inclin'd:
Her Husband's Heart doth always rest
Safe and securely in her Breast.

Constant in her Affection she will prove,
With Diligence her Hands will daily move:
And like the Merchant's Ship she'll Trade
From Sun-rise till Nocturnal Shade.

With

The Accurate Intelligencer.

*With commendable Prudence she'll contrive
To purchase, plant, and find a way to live.*

Aptly she puts on her Attire

To labour, which is her Desire.

*Th' Advantage which her Industry does gain,
Prompts to incessant Labour without Pain.*

She's charitable to the Needy,

Them to relieve is always ready.

She carefully doth cloath her Family,

And drest according to her Quality.

Her Husband, happy Man, he sat

Among the Rulers in the Gate.

She adorns not her own Family alone,

But unto Foreigners her Works are known.

Virtue's her chiefest Ornament,

'Tis durable and permanent.

Wisely she does premeditate, then speak

Kind Words, consonant to her Nature meek.

She of her Household taketh Care.

Idleness is a Stranger there.

Her tender Offspring shall rise up and call

Her Blessed, and her Husband praise her shall,

And say, though many Daughters fair

There be that Virtuous are,

Tet Thou excellest them all far.

Beauty and fair Complexion are but vain,

Virtue alone will durable remain.

To her good Works let's raise

An Everlasting Monument of Praise,

Your, &c, M. N.

LETTER III,

The Accurate Intelligencer.

7

LETTER III.

Mr. Cross-grove,

I Was in great Distress some Time ago,
Sure no poor Wretch was ever plagued so;
If I should tell of all my Doubts and Fears,
My anxious Thoughts and strange distracting Cares,
My Sighs, my Sobs, my Moans and bitter Cries,
What Floods of Tears ran from my flowing Eyes,
'Twould fill a Volume: But I will forbear,
And only say my Grief was most severe.

In this Distress (not knowing what to do)
I wrote a short Epistle unto You,
Which gave You an Account that I was Young,
And Amorous, and had been Fishing long
Among the Fairer Sex, but could not find
So much as one according to my Mind;
After this Manner, Sir, I did refer
My Circumstance to You, sign'd F. T. —
And in your little Volume there I find,
You have answer'd me according to my Mind:
My Sute to You was for a Virtuous Wife,
And there You have pourtray'd her to the Life;
She lives at Colchester: Oh! happy Place
Which holds the Mirrour of the Female Race!
Oh! When shall I be there? When shall my Feet
Once tread that Holy Ground? When shall I see't?
But Oh! I fear if I my Steps direct
To that blest Place, 'twill be to none Effect:
Alas! I fear, a Woman so compleat
In whom the Graces and the Muses meet,
One so accomplish'd, so endow'd as she,
Was neither made nor yet design'd for me.
Oh what a sweet Seraphic Flame inspires
Her lofty Muse! Oh how it sweetly fires

Her

The Accurate Intelligencer.

Her ravish'd Fancy! Mark but how she sings,
 And mounts to Heaven as tho' on Angels Wings.
 I read her matchless Lines till I admir'd,
 I read again till I my Fancy fir'd,
 Then stood amaz'd 'twixt Hope, Despair, and Doubt:
 At last I in a Rapture thus broke out;
 (And if You think it not too troublesome,
 In your next Volume let it find a Room)

My Soul-delighting Nymph, I never thought
 So rare a Piece of Work could e'er be wrought
 By any of the weaker Sex, but now
 I see it to Perfection done by You:
 How Lofly is thy Flight! Oh how Divine,
 How Smooth, how Elegant is ev'ry Line!
 What Muse didst invoke? Or didst thou use
 No Heliconian Aid? Art Thou a Muse?
 Or art Thou some Superiour Deity?
 Or art Thou Mortal? Sure that cannot be.
 Then why, Oh cruel Deity, dost take
 A mortal Shape upon thy self, and make
 Us Mortals vainly hope we may be blest
 With that which by us cannot be possess'd?
 But art Thou Mortal? Oh I doubt, I fear
 It cannot be; but yet I'll not despair;
 I'll hope the best alibo' my Hopes are weak,
 And groundless too: But art Thou mortal? Speak.
 Speak, put me past all Doubt: What may I find
 Such rare Endowments in a Woman's Mind?
 If so, 'tis Thou that art my wish'd-for Prize;
 For Thou art surely virtuous, chaste, and wise.

Descend some winged Deity that I
 May on thy Air-dividing Pinions flie
 With more than common Haste, until I come
 At Colchester; there's my Elysium.

Sir, Your very Humble Servant, F. T---

ANSWER

A N S W E R III.

Mr F. T—r,

Vain-glorious Bard! no more your Muse inspire:
In vain you sue for what you should admire:

Blessing so great Heav'n ne'er does Man afford;

Cease then to love, She's made to be ador'd.

Are you a Muse's Son, yet so Unwise?

Not know the *Phoenix* does from its Ashes rise!

Yours, *Hen. Cross-grove.*

L E T T E R IV.

Mr. Cross-grove,

Southwalsbam, April 26.

WE read in the 11th of Judges, that Jephthah vowed that if the Lord gave him Victory over the Children of Ammon, that when he returned in Peace, the first thing that came out of his House to meet him he would offer to the Lord for a Burnt-offering: When he came to Mizpeh to his House his Daughter was the first that came to meet him; he telling her his Vow, she readily consented to be dealt with accordingly, only desired to bewail her Virginity two Months upon the Mountains; at the End of which time it is said Jephthah did with her according to his Vow; and it was a Custom, that the Daughters of Israel went Four Days in a Year to lament the Daughter of Jephthah, or as it is in the Margin, Year by Year to talk with her. Your Opinion in this is what I desire, Whether he actually performed his Vow? If so, How could the Daughters of Israel go yearly to talk with her, she being then Dead? Sir, Your speedy Answer will very much oblige Your Humble Servant, S. T.

A N S W E R IV.

Mr. S. T.

TO this nice Business I answer, First positively, That Jephthah did certainly perform his Vow; and in the next Place negatively, That he did not offer her for a Sacrifice: It therefore remains rightly to know what this Vow was, and how far it extended. Most Learned Men that have spoke on this Subject, sticking to the common Translation, do agree that he certainly sacrificed her; and

I remember that the *Athenians* in one of their *Monthly Mercuries* positively asserted the same, and logically endeavoured to argue every Body into the Belief of it; for say they, "*Jephthah* vowed that he would sacrifice to the Lord the first Thing that came out of his House to meet him; his Daughter was the first that met him; therefore he sacrificed her. But this Syllogism, I think, does not fairly prove the Assertion, the Major being founded upon no better than a meer Supposition, occasioned by an implicate Adherence to the common Translation of the Text, *Erit Jephthæ & offeram illud Holocaustum*; which *Tremellius* renders thus, *Erit Jephthæ, aut offeram illud Holocaustum*; it shall be consecrated to the Lord, or I will offer it for a Sacrifice; which Words plainly denote, that *Jephthah* did not oblige himself by his Vow to sacrifice the first thing that met him, unless *aptum fuerit Sacrificium*, that it were fit for Sacrifice; now his Daughter being no proper Sacrifice, was only *Jephthæ consecrata*, dedicated to the Lord; after some such manner as the Nuns now are in the *Romish Church*. That this is the true and genuine Construction of the Text, if well observed, will plainly appear from the Circumstance of the Story it self; for she did not desire Time to lament her untimely End, but her Virginity; and in the Verse where it is said *He did with her according to his Vow*, (that is, he did not redeem her with Money as mentioned in the last Chapter of *Leviticus*, but consecrated her to the Lord, suffered her never to marry) it is immediately added, *and she knew no Man*. Besides, *Tremellius* and *Junius* render the last Verse of that Story thus, (as you hint in your Letter) the Daughters of *Israel* went yearly four Days in a Year to talk with her, *ad confabulandum*, to confer, or discourse with her. From all which I think it is very plain, that *Jephthah* fulfilled his Vow, and yet not sacrificed his Daughter. I am, Sir, your very Humble Servant, *Hen. Cross-grove.*

LETTER V.

Mr. Cross-grove,

Christopher bore Christ, Christ bare the World, where then stood Christopher's Feet? Objuratory Letters came to Jehoram a wicked King written by Elias the Prophet, when Elias was translated into Heaven his Father Jehoshaphat living. Now pray tell me when and where these Letters were written, and by whom they were sent? In so doing You will oblige Your Friend and Servant to command, L. Veale.

ANSWER V.

ANSWER V.

Mr. Veale,

YOU might have been a little more particular in your first Question, and let me have known which World you mean; for I must tell you, whatever you may think of it, there are a great many more Worlds than one: However being loth to give you trouble to particularize it, you must e'en take the following Answer, viz. That notwithstanding *Christopher* bore *Christ*, his Feet might well enough stand on that World which *Christ* bore: This indeed may seem a Paradox to some, but is as plain as a Pike-staff to every Etymologist. But now for your other Question, that Monster which seems unanswerable, How could Letters be sent from *Elijah* when in Heaven, to *Jehoram* on Earth? To this I answer, It is certainly a gross Error to suppose any such Thing; the Text indeed says, (2 Chron. xxi. 12.) after that Prophet was translated to Heaven, that there came a Writing from him to *Jehoram*; but I am sure they must have one Dram of Faith more than ever I shall be Master of, who think such a Thing to be possible; Heaven and Earth are so far distant from each other, that for my Part I shall always think it an Impossibility to settle such a Correspondence between the Inhabitants of them. But methinks now I hear some Pickthank a Buzzing, What deny the Authority of the Holy Scripture? Profess your self an Atheist? Oh dear, Sir, No, by no Means; as for turning Atheist I believe it impossible, and I shall ever be as far from detracting the Authority of those Sacred Writings as your self, good Neighbour, or Mr. *Any-body*. But how then is this Business to be made feasible? Why after this manner, *Elijah* had writ this Letter concerning that Particular of *Jehoram's* Reign before his Translation into Heaven, (as *Isaiah* likewise did of the Reign of *Cyrus*) and in all Probability delivered it to *Elisba* (his Successor in the Gift of Prophecy) when he left him, who afterwards delivered it, or sent it by *Gebazi* to King *Jehoram*. So that this Letter may very justly be said to have come from *Elijah*, notwithstanding his Translation before the Delivery of it. Your Humble Servant, *Hen. Cross-grove.*

LETTER VI.

Mr. Cross-grove,

Southwallham, 1708.

WE read in the Fifth of Daniel of Belshazzar's great Feast and of the Hand writing upon the Wall, the Words where-

12 The Accurate Intelligencer.

of were these, Mene, Mene, Tekel, Upharsin; when Daniel interpreted the Writing the Words are thus, Mene, Tekel, Peres; where Mene is only once mentioned, and instead of Upharsin, Peres. Sir, I desire You to give your Opinion why the Words thus differ, and whether or no Upharsin and Peres bear the same Signification, and if Mene once mentioned were enough, why then is it twice mentioned? Your Humble Servant, S. T.

ANSWER VI.

S I R,

TO your first Query, Whether Upharsin and Peres bear the same Signification? I answer, they do; there being only this Difference, that the one is the Singular and the other the Plural of the same Word: This Tremellius has well observed in his Version, where he renders the 25th Verse thus, *Numeravit, Numeravit, Appendit, Dividuntq;* that is, He hath numbred it, (*scil.* his Kingdom) He hath numbred it, He hath weighed it, and they divide it: But when he comes to the Interpretation of it, he words it thus, *Numeravit, Appendit, Divisit;* He hath numbred it, He hath weighed it, He hath divided it: So that there is no more Difference in the Import of the Word between Upharsin and Peres, than there is between *Dividunt* and *Divisit*. As to your second Query, Why Mene is twice repeated? I reply, For the more solemn Affirmation of the Thing; such a Repetition is common in Holy Writ, as *Amen Amen*, and *Verily Verily*; so that the Interpretation of the one is included in the other, and need be but once expressed. Your Humble Servant, Henry Cross-grove.

LETTER VII.

Mr. Cross-grove,

IF You please to answer this I shall think my self much obliged to You, (*viz.*) Why Venereal Enjoyments are most pleasant where they are most private? Your unknown Friend, A. B.

ANSWER VII.

Mr. A. B.

BEcause we have still some sense of Shame, which Privacy we imagine smothers in great measure.

Such gross Enjoyments shun all human Sight,
That damps the Joy, alays the Appetite.

LETTER VIII.

LETTER VIII.

Mr. Cross-grove,

HAVING often to my great Satisfaction seen your Ingenious Answers to your several Querists, at length I have resolved to intrude into their Company, and have here presumed to send the following Queries, viz. 1. Whether True Love can admit of any sensual Commerce betwixt Persons unmarried under the most rigid Circumstance? 2dly, Whether after such actual Marriage the Ceremonies of the Church are absolutely necessary for their Enjoyment of each other without Offence, provided they can conceal the Matter, and continue faithful to each other? 3dly, Whether such private Contracts may by Joint-consent be nullified without incurring the Guilt of Perjury, or Breach of Matrimonial Duties in the Sight of God? Sir, a speedy Answer to these will very much oblige Your real Well-wisher, E. H---n.

ANSWER VIII.

Mr. H---n,

YOUR first Query is a little oddly worded, for such a sensual Commerce between single Persons I take to be actual Marriage: But to wave that; I verily believe there is no such Thing as True Love among Mortals, as I have already plainly hinted in my Gazette Numb. 90, & 92. 2dly, As to your second Question, Whether the Ceremonies of the Church are absolutely necessary for their Enjoyment of each other without Offence after such an actual Marriage? To this I answer, I am at a Loss to know what you mean by enjoying each other without Offence; it cannot be (I think) an Offence to the Enjoyers themselves, it being their voluntary Act, for Persons scarce ever chuse what naturally offends them; nor can it be an Offence to other Persons if kept so private as you mention, for supposing the Thing offensive in it self, it is only the Knowledge thereof that offends; and lastly, neither is it (I presume) an Offence to Almighty GOD, since publick and private Vows are the same to Him, and it is only the Sincerity of the Heart that He regards. But to pass by this, and answer your second Question directly; I say then, That if you have any Inheritance to leave behind you, the Ceremonies of the Church are absolutely necessary after such an actual Marriage; nay, if you have no Inheritance, the Ceremonies of the Church may justly be thought necessary, though not absolutely so. There can be nothing on Earth asled

14 *The Accurate Intelligencer.*

with such Privacy, but that at some Time or other it may be brought to Light; and should that private Contract of yours meet that Fate, do but consider what a base Character the baser sort of the Vulgar will affix on your poor Children; so that you ought to have some Regard to the Ceremonies of the Church, which will screen your Offspring from the Contumely of the ignorant and malicious Mob. 3^{dly}, As to your last Question I answer, That all mutual Contracts, whether publick or private, may be dissolv'd by the Joint Consent of the Contractors, provided such a Dissolution extends not to the Prejudice of any Persons therein concerned; as to Children in particular, in Contracts of Marriage. This, Sir, is my real Opinion of the matter; who am your Humble Servant, *Hen. C.*

LETTER IX.

Mr. Cross-grove,

I Believe that in the Deluge both Man and Beast were destroyed from off the Earth, except what were with Noah in the Ark, and were again replenished from the same Stock without any new Creation; and I desire Your Answer, How all those Islands which are invironed by the Sea, and many Leagues from the Continent, came to be inhabited? Sir, if You will please to answer it in Your next GAZETTE, You will extremely oblige him who is Your Humble Servant to Command, *L. P.*

ANSWER IX.

Mr. L. P.

Since you have declared you believe that Noah's Flood was Universal, I will not endeavour to stagger you in your Faith; partly because I covet no Proselytes to my Opinion, and partly because the Believing or Disbelieving it is a Thing very indifferent in it self; I mean, with Respect to our Salvation. However, I cannot but wonder at the immense Stupidity of some Persons, who can obstinately pretend to believe Things so vastly improbable, (nay, I might have said impossible) which at the same Time their very Reason (if they have any) must contradict. This, Sir, without Flattery (pardon my Freedom, for Truth is always plain) seems to be your Condition; you are willing to believe in this Case as the Generality of your Neighbours do, though at the same Time you are sensible of such Circumstances as lessens the Certainty of the Matter. I hope, Sir, You do not expect that I should give you a help
at

at this Dead Lift, and endeavour to prove that which many of the best Philosophers have directly denied: For my Part, I am of Opinion that that Flood was not Universal; and this the no less Reverend than Learned Dr. Burnet agrees with, adding that the Jews by the Word World only meant the Land of Palestine, the Country in which they lived. If, Sir, You shall think this Reply worth Perusal, I shall account my self your obliged Servant, H. C.

LETTER X.

Mr. Cross-grove,

You often having given great Relief
To many that have been involv'd in Grief,
I have Encouragement to hope You'll be
As kind and beneficial unto me:
I'll make no vain Apologie, I'll use
No needless Compliments to plead Excuse;
My lamentable Circumstance shall be
My Advocate, 'tis that shall plead for me.
But Oh! my Grief is such I cannot speak;
I cannot write, my palsie Hand does shake;
But yet I'll try my Anguish to express,
Though blind with briny Tears I'll write by Guess.
My Joints they tremble and my Heart does beat,
My Appetite is spoil'd, I loath my Meat;
By Day I can't enjoy the least Content,
My Nights in Sobs and Sighs and Tears are spent.
This strange Disease has long in me prevail'd,
And long it was e'er I knew what I ail'd;
At last I found the naked Cyprian Brat
Had wounded me; 'tis that, and only that
Which thus torments me; Oh exquisit Grief!
I almost quite despair of all Relief.
I love: Ah me, the harder is my Fate!
The Object of my Love deserves my Hate;

16 *The Accurate Intelligencer.*

For she is neither Virtuous, Chast, nor Wise;
 Yet none but she seems lovely in my Eyes;
 She's Beautifal, 'tis true; but though she be,
 Her Picture doubtless is as Fair as she:
 All this I know, and yet I still remain
 Her Captive, and am forc'd to hug my Chain.
 I've often strove my Love to mitigate,
 Nay often strove to turn it into Hate;
 But all in vain! Still Cupid plaies his Part,
 And levels all his Arrows at my Heart:
 The more my Reason labours to resist
 His Shafis, the more they penetrate my Breast.
 I burn, I melt, in Love's tormenting Flame!
 I can't avoid, but must endure the same!
 My Fancy that adds Fuel to the Fire;
 Though checkt by Reason, yet it flames the higher.
 Ah strange hot Conflit! What the one does chuse,
 The other in a great Dislike refuse.
 Thus does my Reason with my Fancy jarr,
 And make my Breast the Seat of Civil War.
 How quickly am I down who fear'd no Fall!
 And bleeding lie who fear'd no Wound at all!
 Not long ago I thought all Beauty vain,
 Now I admire what then I did disdain:
 And must I still admire? What shall I be
 A Slave to that which was despised by me?
 Shall fading Beauty captivate my Mind?
 And shall I to a Shadow be confin'd?
 What must my Reason like a Slave obey
 My Fancy? Must I with the Scorpion play?
 Alas! What must I be so indiscrete
 To swallow Poyson 'cause the Draught is sweet?
 No, no, I will not; though her Charms allure,
 I'll sooner die than live by such a Cure:

But yet I am loth to dye so base a Death
As that would be, I'm loth to yield my Breath
For such an one as she; Oh that I knew
What Means to use, or what were best to do!
Dear Sir, direct me; all that I have try'd
Have been in vain, 'tis You must be my Guide.
Oh tell me how I may her Chajms desie,
And quench this Cyprian Flame, or else I die.

Your miserable Patient, F. T---r,

ANSWER X.

Mr. F. T---r,

Hence, wretched Bard! In vain for Aid you sue,
Since doom'd to love all Counsel's lost on you;
You're damn'd to rhyme, a yet more heavy Curse;
You love to rhyme, and rhyme to love the worse.
You haunt the Muses for their lofty Fire,
Then with that Flame you kindle Love's Desire;
And when the Muses Flame has took its Flight,
Then at Love's Altar you its Taper light:
Thus rhyme and love, thus love and rhyme in Turn,
Until (fond Wretch!) in Flames conjoin'd you burn.
And yet you dare to me for Counsel sue,
As though I counsell'd Men so mad as You:
Away, bold Slave, no more my Aid implore;
Here's my last Bounty, hie you from my Door;
Since thus you rave with Love and Poetry,
(The only Plagues that human Aid desie)
Thus I advise; Rhime on, Love on, and Dye.

LETTER XI.

Mr. Cross-grove,

You will very much oblige one of Your Well-wishers, if You
will answer the following Queries, they being the Dispute
between two Persons, who cannot decide it without Your Opinion.
First,

First, Whether or no there be such a Place as Purgatory, because it is the Opinion of several Persons that there is such a Place, and they prove it from a Text taken out of Scripture, which is this, That our Saviour Christ after he had suffered Death for our Sins that he went and preached to the Spirits in Prison; the Query is, Whether or no there be such a Being as Purgatory after Death? 2dly, If not, What Place of Confinement this Prison was that our Saviour preached to the Spirits in? Your Servant, T. W.

ANSWER XI.

Mr. T. W.

TO your first Query I answer, That the Doctrine of Purgatory is so highly inconsistent with Reason, so contradictory to several express Places of Scripture, that I verily believe there is no such Place; nay, I look upon it as no better than a *Romish* Piece of Priestcraft, invented merely to fleece the Pockets of the Laity, and enrich their unconscionable Clergy, for they have scarce any other Doctrine which brings them so much Grift to Mill as this. As to there being a Text of Scripture which says that Christ went and preached to the Spirits in Prison after he had suffered Death, I answer, That I do not remember I ever met with such a Place, and dare be positive, Sir, that you are mistaken: There is a Passage in *1 Pet. iii. 18, 19, 20.* something like what you mention, and I believe is the Text you mean; the Words are thus, *For Christ also hath once suffered for our Sins, the just for the unjust, that he might bring us to God, being put to Death in the Flesh, but quickned by the Spirit; by which also he went and preached to the Spirits in Prison, which sometime were disobedient, when once the Long-suffering of God waited in the Days of Noah.* Now if you well observe those Words, it is easie to answer your second Query, viz. What Place of Confinement this Prison was? *St. Peter* having in the forgoing Verses been preaching up Perseverance in Faith and good Works, and encouraging them to suffer if need were for the same, as a strong Motive thereto he tells them, That Christ himself hath once suffered in the Flesh, but was raised again by the Spirit, by the same Spirit by which he preached to the Old World in the Time of *Noah*, who for their Disobedience Then, are Now Spirits in Prison: This I take to be the true meaning of *St. Peter*, and what the Words really signifie; for if we suppose that our Saviour went locally and preached to the Spirits in Purgatory, we must also suppose that a new Church and Gospel was established there, which is highly ridiculous to imagine

gine; besides, we cannot suppose that it was Purgatory he preacht in, for the Text says that it was to the Disobedient in the Days of Noah, unless you will infer that those Spirits in Purgatory were all Antediluvian Gentlemen, which the Papists themselves deny. Mr. T. W. I have not inserted your Queries taken out of the Revelations, because I never love to hunt for Meanings but where I am assured there are some. Your Servant, *Henry Cross-grove,*

LETTER XII.

Mr. Cross-grove,

Not to detain You with any fulsome Compliments, be pleased to give Your Opinion as to the following Queries, (viz.) Whether the Soul in the State of Separation shall see our blessed Saviour in his glorified Humanity, or not till reinvested with the Body? And what is the Meaning of that Place in the Proverbs, where it is said, God hath made all Things for himself, yea even the Wicked for the Day of Evil? And You will very much oblige Your Humble Servant, W. C.

ANSWER XII.

Your first Question is a little too generally put to be positively answered, and when you have more particularly explained your Meaning I shall be more willing to give you an Answer; however, had you read my first Volume, (Page 12. Answer vii.) I believe you would not have troubled either your self or me with this Question, because I there tell you that I do believe our Souls will not be reinvested with our Bodies, it being not only contradictory to Reason, but repugnant to Scripture. As to your second Question, viz. What is the Meaning of this Text, God hath made all Things for Himself, yea even the Wicked for the Day of Evil? I answer, I take this to be the Meaning of the Words, That God who hath some All-wise End in all his Works, the chief of which is his own Glory, does delight as much in punishing the Wicked, (if I may so speak) as he does in rewarding the Godly; his Justice, wherein alone He is dreadful, being as dear to Him as his Mercy. H. C.

LETTER XIII.

Mr. Cross-grove,

I Have presumed to trouble You with a Question, believing You to be a Man both able and willing to give some probable Con-
jessures

20 The Accurate Intelligencer.

jectures upon the same. There was a Man lately drowned near Trowse, and after he was dead he floated upon the Water and did not sink, which You know is contrary to the Custom of human Creatures: Now I would desire your Opinion, What might be the Cause of such a Fluctuation? Sir, your speedy Answer will very much oblige several of your Customers, in particular, H. M.

A N S W E R X I I I .

Mr. H. M.

ABout ten Years ago one Mrs. Sarah Stout, a Quaker of a considerable Fortune, was found drowned in the River near Harford, and floating as you say this Man was: She had the Night before been the last in Company with one Spenser Comper, Esq; a Gentleman of good Repute, and Justice of the Peace in Southwark, (now Member of Parliament, if I am not much mistaken, for Baralston) with whom she then had some considerable Concerns. This Young Gentlewoman being know to have been last in his Company, he was apprehended on Suspicion of being her Murderer, try'd at the Assizes for the same, and notwithstanding several dark Circumstances was acquitted. The Friends of the deceased Gentlewoman, as well as many others, still believing she was murdered, were not contented with this Tryal, but ordered their Matters so as they brought him upon a second Trial, with two Gentlemen of his Acquaintance, that were that Night in Company with him and her, as Accomplices and Assistants to him in the supposed Murder. The Gentlewoman had some Bruises about her when she was taken up, and being opened had no Water within her; she was taken up floating, and some of her Apparel that she had on the Night before was missing off of her; whereupon the River was dragged, but none could be found; which made most conclude that she was first murdered, and then thrown into the River. The Quakers procured a Number of experienced Seamen in order to prove the Certainty of her being dead before she was in the River, who all attested upon Oath that they had both seen and been in Shipwracks and Battels, and observed that all that were drowned always sunk directly down, and that such as were killed or dyed on Board always floated when they threw them over, unless they tied a good Quantity of Weight to them. In short, the whole Stress of the Matter seemed to lye on that Point, and Things went very hard against the Prisoners; but Justice Comper being a sharp Man, and well skilled in the Law, and the Evidences all plain

The Accurate Intelligencer. . 21

plain Country Fellows, he so confounded them in the Explanation of the Word *Floating*, that at last they did in a manner contradict their own Depositions and Meanings, and by describing the manner of her Floating proved that she was found Resting: 'Tis true, indeed, she was found in such a Place and manner as it might well enough have been said she was found Resting; but yet at the same time had she never so really floated, it was impossible but in that Place she must have rested in some such sort as she did. In one Word, Justice *Comper* having made a brave Defence, and the Witness deposed they knew not well what, he was again after some Hours Consideration acquitted of the said Murder; but the Quakers still believing him Guilty, very lately attempted to have brought him to another Tryal before a Court of Parliament. From this Remarkable Instance I think, Sir, I may venture to say, That this Man you speak of could not be found Floating, unless he were thrown dead into the River. Yours, *Hen. Cross-grove.*

LETTER XIV.

Mr. Cross-grove,

Lynn, May 3, 1708.

PRay be so kind as to answer in your next Gazette this following Question, Whether You think those People we call cunning Men do really conjure, and that they can raise Winds, and raise the Devil when they will? Pray, Sir, answer it as You really believe, which will much oblige Your Humble Servant, W. A.

ANSWER. XIV.

Mr. W. A.

IF there are such cunning Villains as Conjurers, they certainly live in a Land unknown, for I dare swear there are none such in the known Parts of the Earth. If there could be such Creatures, *Norwich* would certainly produce them; for there never was a Place more generally stocked with *Scholars*, *Whits*, and *Urania's* Babies, *Ass-trologers* &c. I mean; and yet I can assure you here is not one in the City that is more of a Conjuror than *Gaffer Gover's* Ducks. But to be serious, I positively averr there are no such Persons as Conjurers, and that those Persons who are supposed to be such can no more cause Winds than you can Sunshine at Mid-night; as for raising the Devil, I must confess that is too common; for it is impossible for a married Man not to set his Wife sometimes upon the Top of the House. I am, Sir, Your Servant, H. C.

LETTER XV.

LETTER XV.

Mr. Cross-grove,

W^Hat is the Reason when a Woman Cuckolds her Husband the Child shall resemble the Cuckold more than the Father that got it? A speedy Answer will oblige Yours, E. F.

ANSWER XV.

Mr. E. F.

THE Athenian Society tell you it proceeds from the Imagination of the Woman, who has her Husband more in her Mind then than at another Time. For my Part I question the Assertion, and will never endeavour to give Reasons for any thing that I am not assured is Matter of Fact: Though I think there might be a more probable Reason given than that, did not Modesty plead for Concealment. Your Humble Servant, *Hen. Cross-grove.*

LETTER XVI.

Mr. Cross-grove,

Not long since as I was coming Home about Eleven at Night I was strangely surprized by a Wood Side; I saw at some Distance before me a Man crossing the Field in which I was, who went directly as I thought into the Wood; but when I got up to the Place where he seemed to go in, turning my Head to see if I could see him, there stood in the Hedge a Monster, with great glaring Eyes, its Body black, and a neck as long as a Camels, and it stood with its Face towards me. I was at first ready to swoon, but recovering the surprize, I cried Lord have Mercy upon me, and ran as far as the next Stile, in which Time it vanished as I suppose. This, Sir, is real Truth, and I desire your Opinion of it in your next News-paper, as what this Thing should be, and if You think it is any ill Token? Your Servant, J. Dover.

ANSWER XVI.

Mr. Dover,

YOU must not take it ill if I do not readily believe this Relation, since I should doubt the Certainty of my own Sight in such a Matter. I believe it might be only some Vapour jumbled into such an ugly Form by some melancholy Thought or timorous Notions, to which the Time of Night and the Solitariness of the Place might very much

The Accurate Intelligencer. 23

much contribute. It was no Spirit certainly, for you say you saw it, and Spirits cannot be seen; neither was it any kind of Brute, there being none of such a Lileness as you mention; therefore it must certainly be either what I tell you or Nothing, for Nothing is commonly seen in the Dark. Your Humble Servant, *H. Cross-grove.*

LETTER XVII.

Mr. Cross-grove, Thetford, May 2. 1708.

PRay your Opinion on this Matter, which is now in Debate by my self and another, Whether the Soul can be separated from the Body without Death? Your Well-wisher, *W. Wilkins.*

ANSWER XVII.

Mr. Wilkins,

NO certainly; How should it? For I take such a Separation to be Death it self, or at least the immediate Cause of it. Your Humble Servant, *H. C.*

LETTER XVIII.

Mr. Cross-grove,

KNowing your immense Abilities I hope I shall find You willing to answer this Question, What is the Reason that there is such an Antipathy between a Man and a Basilisk, that the first Sight of the one is mortal to the other? Yours, *E. H.*

ANSWER XVIII.

Mr. E. H.

THere is certainly no such Antipathy between them, and the best of Authors assert that that Serpent does not kill any Creature merely with its Sight. I would say something here of the Nature and Shape of that Creature, but I am forced to defer it till another Time through Want of Room to answer such Questions as I intended. *H. C.*

LETTER XIX.

Mr. Cross-grove,

AN Answer to those following Queries (though I have read several Annotations in this Case yet have a Mind to hear your Opinion) in your next News-paper, which will much oblige your Friend, *J. D.* 1st, What those Two Trees were spoken of
Gen.

Gen. ii. 9. viz. *The Tree of Life and the Tree of Knowledge; and whether this Tree of Knowledge in the 9th Verse is the same Tree of Knowledge spoken of in the 17th Verse? 2dly, Whether the Death threatened upon Adam in the 17th Verse of the Chapter aforesaid was Temporal, Spiritual, or Eternal; or whether all at one and the same Time? But if not, Which of them it was? 3dly, In Chapter ii. Verse 9. we have an Account of Two Trees being in the Midst of the Garden, but Chapter iii. Verse 3. signifies but one: Now You may, notwithstanding my first Query, in Answer to this tell me, Whether they be both one, and if they be, what Fruit it bore. Your Friend and Servant, J. Dryall.*

ANSWER XIX.

Mr. Dryall,

9 JA 56

I Know many Learned Men have suppos'd the Tree of Life and the Tree of Knowledge to have been one and the same Tree, and for no other Reason but because *Moses* has placed them both in the Middle of the Garden; but for my Part I believe they were two separate Trees, for they had quite different Natures allotted them; the Fruit of the Tree of Life yielded Life, and the Fruit of the Tree of Knowledge brought Death; so that if we suppose them one and the same Tree, our first Parents participated of its different Effects, Death and Life, at one and the same Time, which is ridiculous to imagine. In one Word, to make this Difficulty vanish, I verily believe that the words in the 9th Verse of the Second Chapter are transposed, and ought to be read thus, *Out of the Ground made the Lord God to grow every Tree that is pleasant to the Sight and good for Food, the Tree of Life also; and in the Midst of the Garden the Tree of Knowledge of Good and Evil.* This way of Reading it solves the Difficulty, and will appear to be the right if you well consider all Circumstances. The Trees were only Symbolical, and might be either Apple-trees or Pear-trees, though more likely one of each. As for the Death which was the Punishment for eating the Fruit 'tis hard to tell of what Kind it was, since it was not such a Death as the Text mentions, I mean a present Death: I have often had this Passage in my Thoughts, and I could I believe say something to it that never yet occur'd to the Mind of any, at least never appear'd from the Press: But knowing that many would quarrel with it, though some might let it pass quietly among the Whimsies of others, I have thought it proper to avoid the Censures of such by not publishing my Notions of it, especially now when 'tis high time to write

4